THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If ye love me, keep my commandments."—JOHN XIV: 15.

Vol. LIX Thursday, January 21, 1897. Price One Penny.

THE RED INDIAN: HIS RELIGION.

A recent visit to several encampments and settlements of the Red Indians in Canada allured me to a study of this remarkable race. Everybody knows that the Red-man is a worshiper of the Great Spirit. There is not, and has not been, we are told, a single atheist in this race. Many of their notions of God, no doubt, are confused; but they all seem to have regarded Him as the Creator, the giver of every good thing, and their moral governor. An Indian chief, when recently arranging a treaty with the Canadian Government, said: "The Great Spirit has made all things, the sun, the moon, the stars, the earth, and the swift running rivers. It is by the Great Spirit that the queen, our great mother, rules over this great country and other great countries."

There is not a profane word in any Indian dialect. The Indians of to-day swear; but they must swear in English or French; their mother tongue is pure and undefiled. An Indian chief, after hearing a sermon for the first time, asked Mr. Meacham, a recent Indian agent, "What for the Sundayman swear all the time?" He recognised the sacred names as the oaths of the white man. The treaties between our Government and the Indians of Canada breathe a spirit of ardent piety, which is very rare in the history of diplomacy. Our statesmen had to meet the Red-man on his own lofty platform. Every treaty was made as in the presence of the Great Spirit. They have a tendency to reduce God to a bodily shape and local habitation. Whittier, on the authority of Roger Williams, says that they have the names of thirty-seven gods, many of whom are intermediate gods or guardian spirits. Parkman, who acts as their devil's advocate, maintains that the Red-men are pantheists, polytheists, fetish worshipers, and devil-worshipers. Brainerd, the missionary, inclines to the same opinion. The Indians seem to propitiate the animals they kill. They deprecate evil spirits, that is they *pray them off*, or try to bribe them.

Satan has a large place in their creed and life. They call him the great, cunning serpent, and sometimes speak as if he were stronger than the good spirit. It is really touching to find that some Indians have the Great Spirit painted on one side of their wigwam, and the evil spirit on the other, the Indian standing between two spirits which strive for his soul; this is a touch that doth make the whole world kin. It is in harmony with the struggle between the flesh and the spirit, which is depicted in the seventh chapter of the Epistle to the Romans.

The Red Indian theology seems to prove that, apart from revelation, the unaided mind of man has never risen to a steady conception of a pure, spiritual, supreme God. It also proves that among the Red-men, as among the white, there are great varieties and many degrees, even when the general creed is the same. It cannot be doubted, however, that very many of the Indian sachems, or wise men, rose to a marvellously correct idea of the One God, and cherished a genuine devout spirit. Brainerd found among the Indians a man who seemed to be almost a Christian. He said that he was one like the rest of his people, but his heart had been changed. He had been in great distress, "but God had comforted his heart," he said, and "shown him what he should do, and since then he had known God and tried to serve Him, and loved all men, be they who they would." He earnestly besought the people of his tribe not to fight or to drink the fire-water; and when he failed he burst into tears and hid himself in a forest.

A Savior, at once human and divine, has a supreme place in the creed of the Red-man. The thoughtful Indians also felt the pressure of the solemn facts and needs of life. They groped in the darkness, and stretched forth hands of entreaty to God. In their deep need, they yearned for a teacher and helper; and somehow or other, they believed that he had come, or would yet come to them. They had dim, confused suggestions and cravings that could find their realization only in Christ. Their traditions are rich in myths and legends which cluster round Hiawatha, the messenger and representative of God. They regard Hiawatha as the relative of the Great Spirit and they call him "uncle," that is, kinsman. Schoolcraft has collected the Hiawatha legend in a very interesting book.

Hiawatha was a sort of Red Indian Messias. Though a heavenly being he was born a child on earth, and his birth was wondrous. He came into the world long ago, and instituted "the Grand Medicine." He had superhuman powers, and used them all to bless men. In sending him, the Creator smiled upon His helpless children. All the evil spirits strove against him, but he conquered them and gained strength from the struggle. He used to spend days in fasting and prayer, and he went about continually doing good. He taught the Indians picture-writing and the art of healing. He gave them the Indian corn, and showed how to rear and use it. He brought them the pipe of peace, and persuaded them to bury the bloody hatchet and war club. He prophesied that, after he had left them, they would take to quarrelling and fighting, and that they would be driven from their hunting-grounds far westward, like the cloud-rack of a tempest, like the withered leaves of autumn. He told them of the isles of the blest and the land of the hereafter. They also

believe that he conducts souls to the other world; and they expect him to come again to the earth. The Red-man is thus a striking proof of the Bible doctrine that Christ is "The Desire of all nations." He is a splendid confirmation and illustration of Paul's teaching about the natural conscience and natural religion. He is a wonderful demonstration not only that man was made for religion, but what sort of religion he was made for.—JAMES WELLS, D.D., *in the Sunday Magazine.*

LIFE OF DAVID W. PATTEN.

[CONTINUED FROM PAGE 23.]

PROBABLY the description of David's personal appearance with which the most of those who knew him in life agree, is that given by President Abraham O. Smoot, who says he was about six feet one inch in height, stoutly built, though not fleshy, and of a dark complexion, with piercing black eyes. As to disposition, President Smoot describes him as jovial, qualifying his expression, however, with the closing remark:

"His jokes, though, were pretty solid."

At one time while traveling with David, Abraham O. Smoot, then little more than a boy, became so sick he could sit on his horse no longer. Stopping at the house of an atheist, Brother Smoot was put to bed, and David assisted their hostess to prepare the sick man some warm drinks.

His companion receiving no relief, David obtained permission to "attend prayers," and kneeling down by the bedside he laid his hands upon the sick man's head and asked the Lord to heal him.

"Every bit of pain left me," said Brother Smoot, in relating the incident "in the twinkling of an eye."

It was just following this remark that President Smoot said:

"I don't recollect that he ever failed in his importuning to heal the sick."

Once, when David and Wilford Woodruff were traveling together, they were called to the bedside of a sick woman, Margaret Tittle, who lay at the point of death. Preaching the gospel to her, David received a promise that if healed she would be baptized. After being administered to by the servants of the Lord, she was restored to perfect health instantly, when she refused baptism.

They told her she was acting a dangerous part and would again be attacked if she did not repent. Returning that way in a few days, they found her very low again, when she again promised, but this time with more sincerity, for after being healed the second time, she was led into the water and baptized by Wilford Woodruff.

On August 20, David preached at the house of Randolph Alexander, and after meeting baptized him and his wife.

The spirit of mobocracy seems always to have aroused in David all the resentment of which he was capable. At one time while holding a meeting in Paris, Tennessee, as related by President Woodruff, a mob gathered in the place of meeting with threats of violence. Instead, however, of being

intimidated by their presence, David denounced their undertaking in the most unmeasured terms, and in the spirit of prophecy, though the fulfillment in the Civil War was then twenty-five years away, predicted:

"Before you die some of you will see the streets of Paris run with the blood of its own citizens."

Early in September, the seven branches of the Church in Kentucky and Tennessee, representing one hundred and thirty-three members, assembled in conference on Damon's Creek, Calloway County, Kentucky, Thomas B. Marsh, as President of the Twelve Apostles, presiding. On the third day of the conference, David preached on repentance and baptism, and at the close of the meeting, five persons came forward and asked to be baptised.

Directly after conference, David with his wife took leave of the Saints and his fellow-laborers, and returned in safety with Thomas B. Marsh and companion, Elisha H. Groves, to Missouri.

In leaving the field of his labors of the past six months, in company with Elisha H. Groves, who had first conferred upon him authority to enter the missionary field, it was but natural that David should retrospectively contemplate the work to which his life had been so wholly given over since that lonely ride through the woods from Michigan to Indiana. His first disappointing missionary labors among his friends and acquaintances in Michigan, when he expected all of them to rejoice with him in the great light newly burst upon the world; the first visit to the Prophet Joseph, followed by the two successive missions in the East; his winter's journey with William D. Pratt; his labors in Missouri and in the South; his ordination to the Apostleship with the wonderful feast of blessings and endowments that followed; the return to the South, just terminated—all these reflections crowded upon him with all their accompanying memories of toil and privation, with all the accompanying memories of the powers and blessings the Lord had bestowed upon him; and there is no room in his soul for anything but gratitude. Not only so, but there was a more settled resolution to persevere to the end; and it was probably on this journey back to Missouri, that in David's mind the nature of that end was predetermined.

Upon his return to Missouri, after an absence of two years, David found not a few marks of progress in the condition of the Saints. A new town had been laid out called Far West, into which the people were gathering from every quarter. Efforts were being made to purchase all the land in the newly created County of Caldwell, and it was to gather means for this purpose that President Thomas B. Marsh had made his recent visit into Kentucky.

Locating on a single lot in the north-west part of town given him by the Saints, David soon had a plain log house erected, and from that time he devoted himself entirely to the welfare of the Church. His zeal in spreading the truth abroad, was not surpassed by that manifested in its defense at home.

Early in the spring of 1837, David preferred charges before the High Council in Zion against Lyman Wight for teaching false doctrine. At the trial in Far West, on April 24, the charges were sustained, the proper

acknowledgments soon after accepted by the Saints and harmony was restored. The incident illustrates the disinterestedness and manliness of David's character, for his action in this matter seems only to have drawn closer the ties of confidence and friendship existing between himself and his commanding officer in the militia, Colonel Lyman Wight.

In June, in company with Thomas B. Marsh and William D. Pratt, David, responding to a call for a meeting of the Twelve, took a mission through the intervening States to Kirtland, where they arrived in the midst of the great apostasy. Here was need of all the courage he could command, for it was a time to test the integrity of the strongest.

Deception and fraud and darkness had overcome his close friend and brother-in-law, Warren Parrish, who tried by every means in his power to turn David himself against the Prophet, and the downfall of his brethren at that time was one of the greatest sorrows of David's life. Not long after the conference at Kirtland in September, 1837, David returned to Far West.

The spirit of the apostasy soon spreading into Missouri, it was found necessary to displace the three Presidents, David Whitmer, John Whitmer and W. W. Phelps. In consequence Thomas B. Marsh and David W. Patten were, on February 10, sustained as temporary Presidents of the Church in Missouri, pending the arrival of the Prophet Joseph Smith from Kirtland. At the coming of the Prophet, March 14, 1838, a conference was called, at which three weeks later, Thomas B. Marsh was chosen President in Missouri, and David W. Patten and Brigham Young his assistants.

Shortly after, on April 17, 1838, the following revelation was received through the Prophet Joseph Smith:

"Verily thus saith the Lord, it is wisdom in my servant David W. Patten, that he settle up all his business as soon as he possibly can, and make a disposition of merchandise, that he may perform a mission unto me next spring, in company with others, even Twelve, including himself, to testify of my name, and bear glad tidings unto all the world.

"For verily thus saith the Lord, that inasmuch as there are those among you who deny my name, others shall be planted in their stead, and receive their bishopric. Amen." (*Sec. 114, Doc. and Cov.*)

It was probably this revelation that occasioned a conversation between the Prophet and David, reported by Wilford Woodruff.

David made known to the Prophet that he had asked the Lord to let him die the death of a martyr, at which the Prophet, greatly moved, expressed extreme sorrow, "for," said he to David, "when a man of your faith asks the Lord for anything, he generally gets it."

LYCURGUS A. WILSON.

[TO BE CONTINUED.]

AGED 124 YEARS.

ELDER EDWIN C. DIBBLE has forwarded to the *News* a copy of the Hawaiian Gazette, published at Honolulu, Sandwich Islands, which has

a long account of the oldest person in Hawaii, Kepoolele Apau, 124 years old. This venerable woman is a member of the Church of Jesus Christ of Latter-day Saints, having been baptized soon after the Hawaiian mission was opened by President George Q. Cannon and his fellow missionaries in 1850. At that time she was regarded as quite old, having attained her seventy-eighth year.

When Kepoolele Apau was reported in the census this year as being of such advanced age, Mr. Atkinson, general inspector of the census, began a personal investigation to determine the correctness of the claim; and in a very short time he came to the conclusion that there was no mistake, as by outside inquiry he ascertained definitely that she was more than 122 years of age. He had her direct descendants traced back five generations; the venerable lady herself was a toddling child when Captain Cook came to the islands.

It is stated that Apau was a woman of remarkable beauty in her youth and up to the time she was disfigured by being poisoned. She was an attendant upon Kapiolani I, and because of her unusual beauty she was required to allow her hair to fall over her face down to her nose, her royal mistress insisting that she should thus keep herself veiled; she was converted to Christianity at the same time as the queen, and they were taught to read first from the English and then from a native book. Apau has been a constant reader of the Bible until about two years ago, when her sight failed; but she can repeat almost whole chapters of the Bible. She was married, under orders from Kapiolani I, to a husband for whom she did not care, and whom she accuses of having poisoned her so that in the illness which followed her face was permanently disfigured.

The old lady recalls events in the history of the islands in her early life, such as the killing of Keoua in 1791, and the attendant massacre, when the bodies were offered up as a sacrifice to a heathen god; the digging of the well in Kau in 1871, and other events of the long ago. She has seen the monarchy of Hawaii consolidated, and has seen its fall. Her life has been far from one of pleasure, for she has passed through many privations. For years she earned her living by washing, but is now too feeble. She has one son now living, a very old man, yet he is forty years her junior; he was born before the great volcanic eruption in Hawaii, when the lava flowed down to Kumukshi. This venerable woman is a link in the family chain from a distant past, which soon must occupy a place with the generations she has seen go before her to the spirit world.—*Deseret News.*

GENERAL NEWS.

The City Council of Chicago has passed an ordinance, and the Mayor has approved it, fining women who wear their hats in theatres $3 each.

A Bombay telegram of January 20, says there are a million and a half of persons now on relief works or in receipt of gratuities.

The *Times of India* states that the mortality in Bombay has quadrupled. It is estimated that the daily average of deaths from plague is 170, and that the rate is not dimin-

ishing, but rather increasing. The official plague returns issued January 18 show that up to the day previous there had been 3,759 cases and 4,208 deaths since the outbreak of the epidemic. The situation has become worse, and the exodus continues.

Parliament was re-opened yesterday, January 19. The Queen's Speech referred to the Constantinople massacres, the Soudan expedition, the Venezuelan boundary negotiations, the treaty of the arbitration with the United States, the Rhodesia rebellion, the depression in the West Indian sugar industry, and the Indian famine and plague. In reference to legislation, the Speech mentioned that a measure for the promotion of primary education by securing the maintenance of voluntary schools would be introduced, also an Employers' Liability Bill, and a bill for the establishment of a Board of Agriculture in Ireland.

News has reached Bonny that an expedition to the city of Benin, which left the coast on January 1 on a peaceful mission, has been massacred by the king of Benin's people. The party included Acting Consul-General Phillips, Major P. W. G. Copland-Crawford Deputy-Commissioner, the commandant and another officer of the Niger Protectorate force, two members of the Consular staff, a medical officer, and two civilians, with a number of Kroomen and 250 native followers; and all are reported to have been murdered except three whites and seven natives. No further details of the disaster have yet come to hand, except a brief telegram received by the Foreign Office confirming the report of the massacre of the whole party except seven of the 250 carriers.

News received in New York from private sources in Cuba, and not yet officially verified, states that the insurgents under Gomez invested Santa Clara on the 5th inst.; on the 8th inst. in a skirmish Colonel Luque, who was in command of the Spanish, was wounded. At daybreak next morning, the 9th, the insurgent made a concerted attack upon the town in a series of fierce charges, during one of which Quintin Bandera was killed. After furious fighting the city was captured, though with a total loss of 1,500 killed and wounded. The Spanish lost 900 killed and wounded, and 700 were taken pri rs. The insurgents captured eighteen cannon, 5,000 rifles, and a large quantity of m ons. Gomez is now reported to be pushing on towards Havana with an army of 18, 0 men.

Messrs. Fitzgerald and Zurbriggen, with four Swiss porters and ten mules, left Inca for Horcone's Valley on December 23. Proceeding eight miles round the north of Aconcagua, they expected to reach the summit. On January 14, they reached the *arete* between the peaks at a height of 23,000 feet. Mr. Fitzgerald turned back ill. Zurbriggen reached the summit at five p.m. Mr. Fitzgerald hopes to reach the summit next week. The mountain is over 24,000 feet high. This is a partial triumph of the greatest climbing venture as yet known to the world. Mr. Fitzgerald has, indeed, not yet succeeded. Zurbriggen, however, the Swiss guide, who bears a name famous in climbing annals, has actually reached the top of Aconcagua, and is thus the first mortal to look down upon the world from a solid eminence of 24,000 feet.

The general Arbitration Treaty between Great Britain and the United States was signed on Monday, January 11, in Washington by Mr. Olney and Sir Julian Pauncefote, and was forwarden at once to the Senate with a letter from President Cleveland recommending ratification.

SCHEME OF THE TREATY.

I. *Claims under* £100,000.—To be settled finally, by a majority decision of the First Court, without appeal.

II. *Claims above* £100,000, *and other disputes, except territorial.*—To be settled finally by First Court, if unanimous. Otherwise, to be settled finally on appeal, by a majority decision of the Second Court.

III. *Territorial claims.*—To be settled finally by arbitration, only if the Third Court is unanimous or decides by 5 to 1. Otherwise, to be referred to a mediator, before hostile measures taken.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 21, 1897.

A KNOWLEDGE OF THE TRUTH NECESSARY.

THE Prophet Joseph Smith says "An actual knowledge to any person that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God without which no person can obtain eternal life." He also says: "Such was, and always will be, the situation of the saints of God, that unless they have an actual knowledge that the course they are pursuing is according to the will of God they will grow weary in their minds, and faint; for such has been, and always will be, the opposition in the hearts of unbelievers and those that know not God against the pure and unadulterated religion of heaven (the only thing which insures eternal life), that they will persecute to the uttermost all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will; and drive them to such extremities that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him, necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God."

It is to be supposed that everyone who accepts the Gospel has faith that it is true, but it is his privilege and duty after humbly and sincerely obeying its requirements to receive a testimony that it is true, and that the course he is taking is approved by the Lord. This knowledge was promised by the Savior when He said to His disciples, "My doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."

It is not necessary for a person to witness any outward sign or miracle in order to be convinced of the truth of the Gospel. After accepting it by obeying its first principles, one is entitled to the gift of the Holy Ghost. According to the scriptures the Holy Spirit is given to testify of Christ, to teach all things; to guide into all truth; to bear "witness with our spirit, that we are the children of God." To obtain this Spirit it is not only necessary to have the ordinance performed by which it is conferred, but also to seek it with an earnest, persistent determination, by prayer and by humility. Without thus seeking it, a person should not expect to receive it, for all the gifts of the Lord are bestowed according to the obedience and desires of His children.

To those who have not received a testimony or a knowledge of the truth

of the Gospel we would kindly urge that they rest not until they receive it. As stated by the Prophet Joseph in the above quotation, this knowledge is necessary to everyone to enable him to "overcome the world, and obtain that crown of glory which is laid up for them that fear God." Faith alone will not be sufficient, but by cultivating the faith that leads one to accept the truth, it will ripen into knowledge, and by continually seeking the companionship of the Holy Spirit that knowledge will be added to and strengthened day by day, enabling one to better withstand the adversary the more he is attacked by it.

There are ample means within reach for a person to strengthen his belief in or add to his testimony of the Gospel. The way to do so is by living up to the requirements of it, by attending meetings of public worship, and by reading and studying the written word as found in the scriptures. Besides the Bible we would especially recommend the Book of Mormon and the Lectures on Faith in the Book of Doctrine and Covenants to the Saints who are young in the faith. The history of the Prophet Joseph Smith and of the Church will also tend to strengthen one's faith.

E. F. P.

THE BOOK OF MORMON CORROBORATED.

From time to time there appear in the public prints articles which treat on the American Indians, their traditions and beliefs, as well as accounts of discoveries among the ancient ruins found in America. Quite frequently in the printed statements made by those whose writings are published in the current magazines are found passages that confirm some of the truths contained in the Book of Mormon. These proofs are made stronger by the fact that they are discovered by persons who do not believe in the Book of Mormon, and probably have never even seen nor read it or know anything about its contents. The results of their discoveries are given for what interest they afford the general reader, and not for the purpose of proving nor disproving the sacred record of the ancestors of the Red-man.

Recently, as well as in the past years, attention has been called in the Star to published statements that corroborate the Book of Mormon. In this issue is another such article as we refer to, entitled "The Red Man: his Religion." It is interesting not only for the information it contains but as well for the proof it furnishes in support of the Book of Mormon narrative.

Another corroborative evidence of the truth of the Book of Mormon is contained in the subjoined clipping from the *Sunday Companion* of November 22, 1896:

"A MARVELLOUS COINCIDENCE BETWEEN THE BIBLE STORY AND THE CUSTOM OF NORTH-AMERICAN INDIANS.

"It is not generally known that there is a marvellous coincidence between the traditional stories of the North-American Indians and the Bible story of the Israelites in Egypt.

"For instance, in the spring of each year, about the time of the Jewish

Passover, a white dog—the animal must be without spot and blemish—is sacrificed by the Blood Indians of North-West Canada. The coincidence would be greater if a sheep were used; but there *are no sheep* in the territory, and hence a white dog is used.

"The blood of the animal is then sprinkled on the entrances to the Indian tepees or wigwams. The flesh of the animal is afterwards roasted at midnight, and the whole camp partake of it, *with loins girt*, and in full marching order, just as the Israelites did in the time of Pharaoh.

"When the food has been eaten, the entire camp silently march into the woods, a distance of several miles. There the medicine-men go apart, and privately plant some tobacco-seed, the fruit of which, when ripe, is used for the same ceremony the following year.

"This is a marvellous coincidence, and the missionaries to that region say the custom has been handed down from times immemorial. This curious tradition is now published for the first time."

Those who are acquainted with the ancient history of the American Indians as contained in the Book of Mormon can understand how such a practice as that described above came into use among them. From that book it is learned that the Red-man is of Israelitish origin, and that his forefathers were taught to observe the Mosaic law.

FIRE DID NOT BURN IT.

THE document presented below explains itself:

"No. 6 LLEWELLYN STREET, HOPKINSTOWN,
PONTYPRYDD, DECEMBER 2, 1896.

"To whom it may concern—

"The following statement is true and correct: About two years ago a friend of mine loaned me the Book of Mormon. After I read carefully a few pages of it, I was enraged in the spirit; the consequence was I threw the book to the fire. It was left in the fire, when there were great flames going up, for about five minutes. When I saw that the book would not burn I picked it off from the fire, and I can assure you there was no damage on the book, except a little on the cover.

"This I have written with my own hand; and I freely make this statement before T. Llewellyn, John Lloyd and David M. Rees,

"Signed, JOHN D. EVANS."

Mr. Evans still has the book and he prizes it on account of what he considers its miraculous preservation from the action of the fire. He has shown the book to some of the Latter-day Saint missionaries laboring in the neighborhood of Pontyprydd, Wales. He is not and never has been a member of the Church of Jesus Christ of Latter-day Saints, and there is no apparent purpose he could have in misstating the facts.

IN the issue of the *Deseret Evening News* for December 31, 1896, in the course of an editorial, is the following speculation in relation to the year 1897:

"There are those who turn with expectant looks to 1897 as one of the

important years in human history. They seem to think that the number seven gives a certain ground for this, because seven and seventy in Bible phraseology often stand for a complete period. They have been called sacred numbers. It may be only coincidences, but to the Church of Jesus Christ of Latter-day Saints the years ending with seven have so far been important ones. In 1827 the Prophet Joseph received the plates on which the Book of Mormon was engraved. The coming year is just seventy years since that great event. In 1837 Apostles H. C. Kimball and Orson Hyde were set apart to go on a mission to England, and this was the first foreign mission of the Church. The first general conference was held in England the same year, the members in December numbering about a thousand. In 1847 the Pioneers entered Salt Lake valley. In 1857 a U.S. army was dispatched against Utah, and the Territory consequently declared under martial law. In 1867 Utah suffered much from Indian raids. This year the Deseret Telegraph company was organized, and the first issue of the *Deseret Evening News* appeared. In 1877 President Brigham Young died. In 1887 the Edmunds-Tucker bill was passed by Congress. It is true that every year brings its own events, but it is also true that those here mentioned have all been of more than common importance to the Church of God.

LIVERPOOL CONFERENCE NOTICE.—A Conference of the Latter-day Saints of the Liverpool Conference district will be held at No. 1 Clayton Street, Blackburn, on February 7, 1897. Meetings will be held at 10:30 a.m., and at 2:30 and 6:30 p.m.

FROM VARIOUS MISSIONARY FIELDS.

ELDER W. E. STOKES, who is laboring as a Traveling Elder in the Leeds Conference, gives the following interesting account of the experience of himself and companion during a recent journey on which they started without purse or scrip:

On the 9th of November, 1896, in company with Elder Joseph G. Schofield, I started from Hull to walk to Bradford, to attend a district meeting, going without purse or scrip. Not being acquainted with any one on the road, we relied implicitly upon the Lord for the necessities of life.

The first day out, after passing Bruff, we decided to call at a farm house to get dinner. I knocked at the door and a gentleman came and opened to us. I told him we were preaching the Gospel without purse or scrip, and asked if we could take dinner with him.

He looked at us and said, "You might be thieves and robbers for what I know."

"I told him I could assure him we were not."

"May I ask what denomination you belong to?" he inquired.

At this Elder Schofield gave him a tract.

When he saw we were Latter-day Saints, he said, "Go on; you cannot stay here."

I asked the gentleman if he knew the position in which he was placing himself by refusing to feed us. He answered that he did not. We then

called his attention to what the Savior said about those who entertained His disciples and those who refused to do so, quoting from Matthew, chapter 25 verses 32 to 46.

The farmer scratched his head in silent thought, and broke the spell by saying, "Wait a minute," and went in and ordered dinner for us. He came back and asked us in. We sat up to the table, I asked a blessing and we commenced to eat. The farmer looked on in silence. Elder Schofield broke the silence by asking the gentleman if he would look at our book of views.

He answered, "No; eat and get out of here as soon as you can. You are Mormons," he added.

"Well, what about that?" we asked.

"Oh," said he, "I have heard so much about that people."

"Are you sure all you have heard is true?" we asked.

"Well no, I am not," said he, "but there is Brigham Young, who had so many wives."

"Well, how about Abraham and Jacob?"

"Oh," said the farmer, "that is different: Abraham was called to go in the wilderness, and the Lord wanted his posterity to become a great people there."

I told him the Latter-day Saints were driven out from their homes into the wilderness, and the Lord wanted them to become a great people there. He said he had not seen it in that light before. His prejudice all fled and he treated us very kindly after that, and we held a short Gospel talk with him which seemed to make a favorable impression. We took leave of him and proceeded on our way. We took supper with the post-master at North Cave and lodged at a house in Newport, seventeen miles from Hull. The good people of the house gave us our breakfast and some apples next morning, and we went on our way rejoicing. We took dinner that day at a farm house near Howden. Each place of stopping we presented the Gospel to the best of our ability. We came across two toll gates and told the keepers we had no money, but such as we had we would give. They took our tracts and we went on our way, passing through Selby to Thorp that evening of November 10, and started to search for lodgings. We called at four or five houses. I think the sixth was the right one. A Mr. Haywood and his family were the occupants. We told the gentleman what we were doing and to what church we belonged. He said he could not lodge us, but invited us in to rest ourselves. Elder Schofield's feet were sore, owing to his boots being a little small. Mrs. Haywood got us some water and we washed our feet and felt much better. The husband directed me to a neighbor whom he thought could give us lodgings and sent his little boy along with me. I and the boy called at the place, but the folks had gone to bed. We tried three other places. At the last house the man said there were six of them in the family and they had three beds. He then called the wife and she said, "You shall have a bed if we have to give you ours."

I told her we would not have their bed, we could sleep on the floor or anywhere.

The husband said, "Go and get your partner and we will have a bed for you."

I returned to Mr. Haywood's and found a good supper awaiting me. We ate supper, thanked them for their kindness, and took our departure for our place of lodging. We talked to the people on the Gospel, to which they listened with interest. Vollings is the name of the family with whom we lodged. The next morning we arose and found our shoes nicely blacked and a good breakfast waiting. We told the lady we did not know how we could pay her for her kindness.

She replied, "You are welcome to all you get here for we feel that we are doing it for the Lord."

We took our leave called and bid the Haywood's good-by and received an invitation to call again. We proceeded on our journey as far as Milford Junction. Here my companion's feet had become so sore that he could not walk further. We went to the station and asked the master if he would take us on to Shipley and we would send the money back. The master did not like to do that, but he said he would do what he could for us.

It was noon when we arrived at the station. We went in the waiting room to wait for the master to come back from dinner, but he never came. At 3 o'clock in the afternoon, a thought came to my mind that if we did not go hungry this time it would be because the Lord would raise up a friend for us, for there was no other chance of obtaining food that we knew of. I had only got the thought banished from my mind when a young man came in front of us and asked us if we would like something to eat. I told him we would not mind. He went out, returning in a few minutes with some food for us. We held a Gospel talk with the young man for an hour and a half. He asked several questions and seemed quite interested.

We made arrangements to go to Shipley by train that evening. The next morning, November 12, we borrowed the money which we owed for our railway fare of Brother Douce and sent it back to the station master. This did not look like preaching or traveling without purse or scrip, as we got in debt four shillings. But I felt that all would end well. We called on some investigators. One gentleman, without us telling him about our debt, gave me four shillings—just enough to pay the debt.

November 13, being Friday, is the day on which we usually write to our loved ones across the sea. I sat down and wrote a few pages and while doing so, the lady of the house gave me sixpence. This was enough and to spare. My partner could not travel with me longer on account of his feet, so he went to the conference house. I visited friends and investigators. Some of them gave me money, and I had enough to pay all expenses while sojourning in Bradford.

On November 21, I visited a Mrs. Breadford and found her sick. She was sitting in a chair and appeared to be much distressed. I told her when we were sick we called in the Elders of the Church to anoint with oil and pray for us. She asked me to pray for her. I told her I would if she believed that I had the authority to officiate in the ordinance. She said, "I believe you have." As soon as the ordinance was performed the lady brightened up at once, and helped get dinner. She also sat up and

ate dinner. I stayed three-quarters of an hour after dinner, and when I was leaving she told me she was all right. On the 25th I called to see her again and she was feeling well.

On November 29, I went as far as Leeds, on my way from Bradford to Hull. At Leeds I was in company with Elder Tuckett from Doncaster. We looked around the town for some time, then decided to call on Sister Greenwood, she being the only person in the city with whom we were acquainted. On arriving we found she had company, and we presented the Gospel to the company to the best of our ability. At about half past nine Sister Greenwood asked if we had a place to lodge. We informed her that we had not. She said she was sorry she could not entertain us. We told her not to trouble about us, for we would lodge somewhere. A few minutes after this, two ladies came in. We talked to them for a short time, then started to go and hunt for lodgings. The two ladies who had just called offered to see us out on the main road, so that we would not get lost. We accepted their kind offer and started off. When fairly out on the road, and while bidding them good night, one of the ladies told us we could come down with her, as they had room for us and we would be made welcome. We once more accepted the kind offer. The lady was but eighteen years of age, and I asked her if her father and mother were at home. She said her mother was dead and her father was working at nights, but that he would be home to supper in a few minutes. She prepared supper. Her father came in, and made us welcome, and at his request we ate supper, had prayers with them and retired. Breakfast was partaken of next morning, after which we talked to the lady, and she seemed quite interested. While we were getting our coats on the lady stood by the window in a profound thought. She finally said, "It seemed like I had to go to the house where I met you last night. I was so impressed to go that I could not rest; and not liking to go alone I called to get my friend to go with me. This she did not want to do, but I persuaded her to go. I did not know the reason that I was so impressed last night, but now I know."

We received an invitation from the father and daughter to call on them when we came to Leeds again. I parted with Brother Tuckett in Leeds and went on my way on foot towards Hull; called at a farm house and got dinner, and lodged with some friends whose acquaintance I made on the way to Bradford. The next morning, December 1, I came to Barlby and called at Mr. Falkinham's house, where I stayed until noon next day. The family was very kind to me. After dinner I traveled on foot. A lady had given me some apples to take with me, and when tea time came I took one of them from my pocket to eat, when the spirit said, "Put it back or you will spoil your supper."

I put it back and went on my way. I had not gone over a quarter of a mile when the same small voice said, "Go in there: that man will listen to you."

The house stood a little way back from the road. I went in, told the lady of the house what I was doing and gave her a tract. She invited me in, and while I partook of the nice supper the lady had placed on the table

for me, the husband read the tract. After reading it he turned and said he agreed with every word of it. I then gave him a "Voice of Warning." I proceeded on my journey. A lady had given me one shilling the previous night, and so having enough to pay my fare from Newport I took train for Hull.

One thing I learned, that if we set to with our might to do the Lord's work He will open the way. If we only have faith, we will lack nothing, and all will be well.

Elders J. E. Thurgood and E. H. Harrison, writing from Station Road, Hirst, near Morpeth, England, under date of January 15, 1897, send the following account of recent occurrences in their district.

"As you were informed at the Conference in Shields, we had asked for the Primitive Methodist Chapel in West Sleekburn, which, on our return, we were pleased to learn had been granted us, and accordingly we held a meeting there which was well attended. On request also the choir were present and aided us in the singing. But the means used in securing the chapel will be, perhaps, of more interest to you than the account of the meeting. During our labors there we attended several Christian Endeavor meetings in which we were asked to speak, and we were successful in gaining good-will among the people. On securing this we asked the president for the chapel. He being one of the directors, placed the matter before the others and obtained the building for us free of charge.

"Since then we have attended the Endeavor meeting and the Primitive Methodist Sunday School at Ashington. Last Sunday in the latter we were asked to address those who were present, and made remarks to an audience of more than three hundred, many of whom were young men and young ladies, while a number were men of mature years and of some local prominence. At the close of school we received an invitation to take tea with the Superintendent, Mr. Mayne, and invited to again attend the Sunday School.

"We mention these matters simply to show that the Elders may do well to attend outside meetings and thus become acquainted. Many here are becoming interested and we receive good treatment at their homes and tables."

THE SLEEP OF SEEDS.—Professor de Candolle has recently brought together many interesting facts about the latent life of seeds, and their ability to withstand very low temperatures. After recalling instances in which seeds have sprouted after lying apparently dead for hundreds of years—in one case 1,500 years—he gives the results of experiments on subjecting seeds to a freezing cold. Corn, oats, fennel, and some flower-seeds were exposed during 118 days to a temperature of 40 deg. Fahr. below zero. Afterwards, when placed in suitable surroundings, nearly all of the fennel, oat and corn seeds, and many of the others, germinated. He concludes that the protoplasm, or the principle of life, in a resting seed, is in a state of inaction not comparable to that of a smouldering fire, but rather like that of a chemical mixture which is capable of forming a combination whenever the required conditions of temperature and illumination are present.